CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

ON THE ATTEMPT TO DEPRIVE UNITARIANS OF THE NAME OF CHRISTIANS.

From the Unitarian Defendant.

Among the variety of injuries which have been heaped upon those, the basis of whose religious creed is the One True God, and Jesus Christ, whom he has sent, not the least in Magnitude or importance consists in the attempt to rob them of the name of *Christians*. We feel, however, very sure, that the number of such as have resorted to this ultimate and puerile measure of controversy, is as yet comparatively few. It was at first, we believe, set on foot by writers who had lost their temper in debate, and is now principally confined to those exclusive and intolerant religionists, who, being willing to go all lengths in their creeds, are equally ready to go all lengths in their denunciations. But, unless we are very greatly deceived, a vast majority of those who are allowed to be orthodox Christians, have not as yet given into the cruel and preposterous injustice which it is our present object to expose. Next to refusing us the name of Christians, the most severe term applied to us, with the exception of *infidel*, which is the same as denying us to be Christians, is that of *heretics*. But even the common signification of *this* term does not necessarily exclude the title of Christian. Johnson defines a heretic to be "one, who propagates his private opinions in opposition to the catholic (or universal) Church." Neither the Romish nor the English Church has gone so far as to confound heretics in all cases with infidels. No ecclesiastical historian that we know of has intimated the identity of heretics with infidels, or insinuated that he was not giving an account of Christians, when treating of heretics. We just mention these facts in passing, to show the extremely loose and inconsistent practice of some violent partizans, who, thinking their cause is the best served by the greatest number of opprobrious names thrown out on their opponents, make no scruple to deny us to be Christians and to call us Heretics in one and the same breath! Happily, these two contradictory charges annihilate each other. If we are really heretics, in the modern sense of the word, we are only mistaken and obstinate Christians; if we are no Christians at all, then we certainly are set free from the burden of being heretics. In this dilemma, our revilers may take their choice. But enough of this.

We were going to remark, that the title of *heretics*, though a good deal softer than the absolute denial of any right to the Christian name, is still by no means universally applied to Unitarians. Many, many orthodox, pious, moderate, sensible, yet firm and zealous Christians, conscious that neither Johnson's definition, nor the usual ecclesiastical acceptation of the word *heretic* is the truly scriptural one, think no more of giving that title to Unitarians, than they do that of murderers and assassins. Very poorly is he versed in the criticism of the New Testament, who does not know that neither the word *heretic* nor *heresy* is ever used in that sacred book with the least reference to true or false *doctrines*, or to the honest and peaceable *opinions* entertained by any individuals, but that those words solely and entirely refer to *factious and quarrelsome practices*, which began to spring up in the very earliest periods of Christianity. Whoever has read part 4, Dissertation 9, of the Preliminary Dissertations to the New Testament, written by the very pious, learned and orthodox Dr. Campbell, never can give to modern Unitarians the name of heretics, unless he intends to abandon the meaning of scriptural phraseology and to take up with the language of exasperated popes and councils, who, in the pride of fancied infallibility, regard a mere difference of opinion, however conscientious, in as black a light as they do a spirit of faction and division. Indeed, when it is recollected, that the followers of papacy consider us all, to a man, and without any exception, as *heretics*, one would suppose that the absurdity of this modern and unscriptural use of the word must often come home to those Protestants who are so liberal in applying it to their brethren. It is for the foregoing reasons, that the most moderate and rational among the believers in the Trinity, as was above observed, have not only refused to deny us the name of Christians, but will not go even so far as to fix upon us the miserable and childish nickname of heretics. We have the best reasons for stating that a very large majority of Protestant believers regard Unitarians in no darker light, and denominate them by no harsher epithet, than that of misguided Christians, whose sincerity, integrity, and right to courteous language, are just as much to be respected, as their possible errors are to be pitied and avoided. Yet, although we believe this to be by far, very far, the *largest* class of those who differ from us, it is by no means the most active, jealous or hostile class. There are some determined to keep up the bawl. By loud and pertinacious reiterations, their object appears to be, to force upon the public ear, the assertion that we ought not to be called Christians, and to make the din of controversy take place of solid and clear conviction on the subject.—And as the name of Quaker and Methodist, though first applied in derision, have come at length to be serious and universal appellations, so a quiet world may be made to settle down in time, by the mere force of overbearing acclamation, into the bitter injustice of which we are now complaining. To resist the tendency to this state of things, it becomes our duty to raise a voice, however feeble, and in some measure at least to counteract by fair arguments, by clear statements, and by direct expostulations, this clamour of epithets, and virulence of denunciation. For this purpose, we engage, at the stake of our reputation, to demonstrate to the satisfaction of every thinking and candid man, that the denial of the name of Christian to Unitarians, is in the first place manifestly *unscriptural;* in the second place, decidedly *unjust;* and, in the third place, especially in the present state of the Christian world, highly *imprudent* and *inexpedient.*

First, it is *unscriptural.* Very happily for our purpose in this particular point of the controversy, we have a verse in the Bible, in which the word Christian occurs, and that too, almost as if this controversy had been prophetically anticipated, mentioning the very circumstance of the name being first applied to a particular class of men. We allude to the 26th verse of the 11th chapter of the book of Acts, of which these are the concluding words: *And the disciples were called Christians first in Antioch.* Now the point at issue will be, who were really the *disciples?* And to ascertain this, can we consult any record more authentic than this very book of Acts, where the name in question is defined? Will our opponents allow the three thousand souls, who were converted by the preaching of Peter soon after the ascension of our Saviour, to be disciples and to be Christians? They must of course. Will they insist that these three thousand souls became Christians in consequence of any other doctrines, or opinions, or principles, or statements, than those which occurred in the sermon or address of Peter to them, just preceding their conversion? We dare to say they will not. Turn then to the second chapter of Acts, in which the history of this whole transaction is recorded, and read the speech of Peter, and see if one allusion is made in it to the Trinity, or one allusion to the total depravity of human nature, or one allusion to the death of Christ as a satisfaction for the sins either of the world or of the elect; or one allusion to any of those dogmas which are tendered to us in modern times as the *sine qua non* of our being called Christians. On the contrary, this address of Peter is for nothing in the world so remarkable as for the very broadest and most ultimate Unitarianism! After quoting a passage from the prophet Joel, he thus proceeds to the business of his harangue. "Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of God among you by miracles, and wonders, and signs which *God did by him,*" &c.—In the next verse but one, still speaking of Jesus, he says, *whom God hath raised up;* and again, verse 32, *This Jesus hath God raised up.* And in verse 36, *God hath made that same Jesus whom ye have crucified both Lord and Christ.* Filled with convictions arising from such statements as these, three thousand men in one day became undeniably Christians; and when the same convictions and statements are admitted at the present day by certainly as many as a million of persons scattered all over Christendom, though vast numbers do not go nearly as far in heterodoxy as Peter in the above speech—there are to be found some Christians of wider creeds, and a more metaphysical faith, who denounce the simplicity of belief which Peter and his converts bequeathed us, and would tear from our foreheads the name to which we attach all our dearest privileges and blessings here, and all our richest hopes of an hereafter.

Let our readers now turn to the next public speech of Peter, in the third chapter of Acts, particularly the 22d verse.* Was Peter a Christian? Why then did not his mind labour and overflow with the topics and qualifications which we are told constitute the essence of Christianity, and alone entitle men to the name of Christians?—It is said, too, in Acts iv. 4. that the number of those converted by the just mentioned speech was about five thousand. Were *they* Christians too? Certainly. But what proof have we that they were converted by any other than the purest Unitarian doctrines, principles, and arguments? See the above speech again.

In chap. iv. verses 32, 33,† a multitude of new converts appear to have been formed by the simple preaching of *the resurrection of Jesus,* a doctrine upon which Unitarians have been blamed as laying a disproportionate stress, but which they have the strongest reasons for representing as the great corner stone of Christianity.—Our opponents, we presume, will allow the above mentioned converts to be "Christians."

Listen to the following dialogue and transaction between the apostle Philip and the treasurer of the Ethiopian queen, Acts viii. 37, 38. "And Philip said, If thou believest with all thy heart, thou mayest [be baptised.] And he answered and said, *I believe that Jesus Christ is the Son of God.* And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptised him." Would the Presbytery of Harmony receive this qualification for baptism? Would Dr. Miller exchange pastoral labours with the apostle Philip? Was the eunuch, after baptism, a Christian or not? And what proof is there that he differed in belief from the sternest and simplest Unitarian of the present day?

The moment that Saul became miraculously converted, and converted into a *Christian* too, what did he preach? The articles of modern orthodoxy? No. "And straightway he preached Christ in the synagogues, that he is *the Son of God,*" Acts ix. 20. and "proving that this is the very Christ," or the anointed, 22; doctrines, to which Unitarians incessantly adhere, and which, when they abandon, it will be time enough to deny them to be Christians. Nor is Saul here recorded to have preached any thing else.

And how did Cornelius and all his kinsmen and friends become *Christians?* In consequence of the following speech of Peter, which we here copy at length, as a specimen of the principles, doctrines, and favourite topics, which are generally urged by Unitarians.

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) That word, *I say,* ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."—Acts x. 34—43.

We have thus transcribed all the material passages in the history of the Acts of the Apostles, up to the time when the disciples are recorded first to have received the name of Christians at Antioch. If we have not demonstrated to the perfect satisfaction of every intelligent reader, our *first* proposition, viz. that the denial of the name Christian to Unitarians is *unscriptural,* we shall have but little heart to go on and prove that it is *unjust* in a variety of points of view, as well as very *imprudent* and *inexpedient.*

* For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

† And the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.

BURNS' INQUIRY.

(Continued from page 97.)

Our author, in speaking of the great importance which some christians attach to particular views of the metaphysical nature of Christ, and of the effects of his death and sufferings upon the divine mind, proceeds to show that these views tend to generate pride and presumption.

I have observed, [continues he,] that whatever might be the exact quantity of influence, which the obedience and suffering of our Saviour had with the Deity, it was no ways inconsistent with the existence of other motives; viz. the native mercy of the Divine character, and a proper regard to the qualifications of those individuals who were to be received into favour. I showed also that, in a practical point of view, there was little occasion for distinguishing them in our minds, and fixing the exact limits of their influence.

But the Calvinists act upon a quite opposite principle. Without denying that the first and third considerations have *some influence* on the Divine mind, they fix their attention almost wholly to the second. They calculate its force with extreme minuteness. They consider it as the point on which error or partiality is least of all dangerous; and are so zealous in supporting what they conceive to be the honour of Christ, that any vindication of the Father's mercy and benevolence, or of the moral worth of the Christian's qualifications, are looked upon with suspicion, if not openly condemned as *damnable.*

This ill-proportioned zeal infallibly produces the following vicious effects, in the exact proportion in which it has been permitted to exceed the bounds of moderation.

1st. The zealot approaches God with a degree of presumption, and *demands* pardon of his sins as a matter of course, which cannot be refused, seeing Christ has borne the complete punishment of them. I have heard *evangelical* preachers offer up prayers, before a public congregation, with such a *tone* of presumption; and have even known them to use the very expressions, "that they had a *right* to have their petitions granted for Christ's sake."

2d, The habit of depreciating the moral qualities we have mentioned, and fixing their attention exclusively on the death of Christ, begets at last a feeling of indifference and inattention towards them, insomuch that they *presume* themselves to be the favourites of heaven, even when they are notoriously deficient in the virtues of humility, candour, meekness, &c. The absurdity, indeed, of claiming the rewards of Christ's suffering, without some personal tie to his religion, is so glaring that even the Calvinists find it necessary in this case to preserve some appearance of common sense, by qualifying themselves at least with *orthodox opinions,* and they are confirmed in their opinion of the sufficiency of scripture, which seems to speak of justification by *faith alone.* But whether they are right or wrong in their interpretation of these passages; that is to say, whether admission at the first is to be obtained into the kingdom of heaven, by faith *alone,* or otherwise; they will not deny that the moral qualifications, above mentioned, are requisite to their continuance in it; at least, to their occupying any considerable rank in the estimation of God.

Yet, notwithstanding this incontrovertible truth, they are in the habit of considering many persons as illustrious saints, who were of the fiercest and most ungovernable tempers, of the most uncharitable and censorious spirit, relentless and unforgiving, full of spiritual pride and arrogance.

Need I prove this affirmation by an appeal to history? Who is there that cannot recollect many instances of men famous in their day and generation, the founders of sects and of churches, who, in defence of their peculiar tenets, have displayed the meanest and most hateful passions that rankle in the human breast?

It has been said, indeed, that these vices were not peculiar to any party, and that they were rather the vices of the times, than of the individuals. But it must be remembered that I am not confining my remarks to any corporate sect. I am going upon a broad and general principle; and affirming that wherever an excessive attention is paid to the abstruse doctrines of our religion, it is at the expense of those particular moral sentiments which I have specified. For what is it but a reputation for orthodoxy which gains these men the character of illustrious saints, notwithstanding the palpable defects of their tempers and manners? It is of no consequence to me in what party the vice is found. It is the thing itself, and not the party, with which I war; and it is but too true that instances of it are to be found, equally among the Arians and Athanasians, the Papists and the Protestants, the Lutherans and the Calvinists.

But it is likewise true, that in the course of the last century, and particularly in Britain, Christians have ranged themselves on two different sides, with regard to the question of the importance to be attached to particular opinions about the Trinity and the influence of Christ's death.

The strict party, which is composed of the very persons included under the generic names of Calvinists, Evangelicals, &c. have adhered to the opinions of the old Christians, and have in the same proportion inherited their vices.—The other, the rational and moderate party, whatever other faults they may have fallen into, are certainly less censorious and arrogant; they are more tolerant, courteous, and modest than their opponents.

It is impossible for the evangelicals to be altogether ignorant of this, but they hide it in a great measure from their own attention, by attributing the appearance of these virtues on the side of the moderates to a general indifference, and by contemplating with particular complacency their own conscious integrity and superior zeal.

Any body, however, who chooses to open his eyes and look around, must be convinced that the Calvinists are not remarkable, at least for gentleness, long suffering, and lowliness of mind. Now this is all that is necessary to establish my remark. It proves that something or other has turned away their zeal, from acquiring these *most christian* virtues, to something else. But it would be impossible for any person who had read the New Testament, and especially our Lord's Sermon on the Mount, to think meanly of these primary virtues, unless they were deceived about the superior importance of some other thing. This other thing is the righteousness of Christ, or, more properly, it is that *faith* which, as they say, apprehends or takes hold of it.

If they will have it that this faith is all that is required at our justification, or first admission into the kingdom of God, let those at least who confine their attention to it, be content to be esteemed only babes and beginners. Like them who are ever learning, but never come to the knowledge of the truth, such people are ever *entering,* but never come *within* the gate.

They are always labouring about *justification*, but very little about the improvement of those particular tempers and dispositions which, in their case, stand most in need of being *sanctified*.

They would like to retain all the privileges of the imitating qualification, and at the same time, all the reputation of advanced holiness.—They imagine, that the consideration of the Redeemer's righteousness is of such preponderating consequence with the Deity, in the business of salvation, that it will not only obtain indemnity to the returning penitent, but the reward of distinguished virtue to the *mere believer*.

I knew a serious, good kind of a woman, (taking these expressions in their popular acceptation,) belonging to one of the strictest sects of evangelical professors, who made the following observation upon a certain saint of their communion. "It is true he is of a *very* peevish, ill-natured disposition, but, nevertheless, he is a *very good* man, for *grace often dwells in a worthless heart*." The good woman certainly did not mean a *wicked* heart; but she distinctly meant a heart which might have no claim to the work of gentleness and benevolence.

Few would have expressed themselves so broadly; but the same sentiments lie (perhaps unconsciously) at the bottom of their minds, and occasion that extravagant and presumptuous estimate, which they make of the degree of favour, which they possess with God. It must have been upon the same principle, that one evangelical brother made the following observation to another, which I have heard frequently quoted, with approbation, as a fine sentiment: "One ounce of grace will shine more in thee, than a pound in me;" alluding to some defects in his temper, and coarseness in his manners.

No doubt, some people are constitutionally framed, to excel more in some particular virtues than in others, and it would be, therefore, unfair to make any particular quality the standard of general excellence. But, even after allowing this consideration its proper weight, can any thing be more mischievous than such a doctrine as that of *invisible* grace, a doctrine which teaches that Christ and Belial (if he assume at least a decent and orthodox shape) may quietly lodge in the same breast; a doctrine which teaches that great inward holiness is compatible with great outward roughness of manners, wrangling, self-conceit, envy, back-biting, malignity, &c.

Christian Register.

BOSTON, FRIDAY, FEBRUARY 14, 1823.

In our two last numbers we introduced some remarks in relation to a communication signed "Osgood," in the Register of the 31st ult. The only subject that remains to be noticed is, his complaint of disregard to the proper duties and requirements of the Sabbath, in "the headlong driving from the church to the Sunday exchange, (the Post Office and Merchant's Hall.")

In remarking upon this subject, we, in the first place, wish it distinctly understood that we are not of the number (if there be any such) who think that a proper observance of the sabbath consists in disfiguring the face and mortifying the body, and stifling every innocent joy. The Sabbath, we look upon as a day of holy rejoicing and gladness—a day that should be hailed by every Christian with peculiar satisfaction and pleasure. The legitimate joy of this day, however, is not the joy of revelry, or of thoughtless gaiety and worldly amusement. It is the chastened and rational joy of a well-regulated and devout mind—the joy that arises from the consciousness of benevolent and virtuous conduct, from the intercourse of virtuous minds, and the cultivation of all those affections that tend to exalt and ennoble our nature. But the Sabbath is not only a day for religious rejoicing, but it is also a day for extending our religious knowledge, for establishing our religious principles, and confirming our habits of devotion and piety. And so far as this practice is interrupted either by indolence, by frequenting society and places where the world and its engrossing pursuits are kept constantly before our minds, so far we are guilty of a breach of our duty to God, and of abusing the best means of promoting our own happiness.

How far the evil complained of by our correspondent tends to produce this effect, we are unable to determine. Nor do we know how far the practice really prevails, having never been so situated as to witness it. That it does prevail, however, to a very considerable extent, we *fear*, from the circumstance that the public voice has sanctioned (or as we should say, perhaps, required) the delivery of letters at the Post Office on the Sabbath. This, however, objectionable as we deem it, is a different thing from frequenting the Reading Room to speculate and converse upon the pursuits and amusements of life. We know not an individual who frequents the Reading Room on this day, and we are unwilling to believe that our citizens of best repute allow themselves in the practice. If, however, there are those whom we are accustomed to respect for their general good principles and acknowledged virtues, who do allow themselves in this practice, we can only say that we are persuaded they have not fairly and fully weighed the influence of the practice on their own moral progress, nor the influence of the example on the principles and morals of the rising generation.

In vindicating a respectful regard to the Sabbath, we will say nothing of the requirements of the scripture, to devote one day in seven to the service of God; but we place it simply on the ground of expediency and policy; and we are persuaded that the wise man will find sufficient motives, even here, to induce him to observe the day religiously. Every man in the community feels the importance of having his apprentices and those in his employ, trusty and faithful, and well established in good principles, and every man must admit too that the public services of the sabbath have a greater tendency than any thing else to produce this effect on their minds. Now, whatever tends to hinder their attendance on public worship, or to prevent the good influence of the instructions they receive, by calling their attention to worldly and secular objects, at the very time when they should be cherishing and strengthening their good impressions and religious purposes—whatever has this effect, will certainly be discouraged by a *wise* man, even on the ground of interest and expediency. How much more on principles of benevolence and christian duty! That the practice of frequenting the "Sunday Exchange," (as our correspondent calls it,) as most of our young men probably do, whose masters set them the example—that this practice tends, by lessening their reverence for the sabbath, to weaken their moral principles, can we think, hardly be doubted by an accurate and careful observer.

But even admitting (which we do not) that this practice does not make us, and those whom our example influences, positively worse, yet does it not prevent our becoming better? Is it enough that we are not positively bad? Are we contented with merely negative goodness? Or was it not the great end and purpose of life, and should not all our advantages of birthplace and connexions, of leisure and wealth, be rendered subservient to this purpose, to increase in religious knowledge, to acquire enlarged views of God, our own nature and destination, to become strong in virtuous principles and habits, and to reach forward to that purity and elevation of our moral nature which will evidence that we justly estimate and value the high distinctions conferred upon us as moral beings, and our near alliance to the greatest and best of all beings.

It is scarcely necessary to inquire of men, who give themselves any time to reflect seriously, whether one whole day in seven is too much for the accomplishment of this great purpose; or whether the practice we have alluded to, of assembling on the Sabbath to inquire and converse, respecting the ordinary concerns and pursuits and business of life, has not a tendency so to rivet our affections to earthly things as to render us habitually low and grovelling in our views and desires. When six days have been spent in the unremitting pursuit of the business or pleasures of life, we need one day, at least, to recover ourselves from their engrossing influence, and to give our affections a better direction. But we are told that we ought to be as pious and as much governed by religious motives in the every day business of life as we are on the Sabbath.—This we cheerfully admit; but the question is, shall we be so if we set apart no time to strengthen our religious principles, and to cultivate the religious affections. We forget that the observance of religious duties is not required for the benefit of the author of religion, but for our own benefit. That the great end of religion is not to insure the reverent observance of certain positive rites, but *the formation of character*. We forget that something more is required than the avoidance of what is positively bad; that we have talents to cultivate and improve; and that we can expect no reward, simply for resisting the temptations to go backward whilst we neglect the powerful motives and abundant means with which we are furnished for going forward.

We cannot but persuade ourselves, that the reason why this practice has not been long since abandoned, is, that those, by whose voice and example it is encouraged, have not seriously and sufficiently considered and weighed the tendency and consequences of the practice, in relation to their own moral progress, and to the principles and morals of our youth.

We are not so vain as to flatter ourselves that these suggestions will lead to a reformation of the evil complained of; but we do hope and believe that they will not be wholly spurned and despised by any real friend to the happiness and prosperity of the rising generation.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. IV.

Under some circumstances, the feelings I have named would soon have passed away, and my mind have returned to its usual state. But my situation was such as to keep me agitated and harassed in spirit for a long season. I however always have seen cause to rejoice in that trial of my faith, and to render thanks to my heavenly Father, who thus established, strengthened, and settled me in the true and living way.

It was expected of the master that he should pray in the school morning and evening. I knew it to be the custom in the country, and had been greatly disturbed in the anticipation of being called to its performance. As the time drew near, the dread of it weighed upon my mind with an oppression which I cannot describe; and when the moment came upon the first morning, my resolution failed me, and I commenced the ordinary business without a prayer This, however, was no relief, for I felt that I had done wrong. My conscience severely reproached me, and for several days I was made wretched by the struggle to overcome what I thought a sinful timidity and shrinking from religious duty, which could not fail to bring upon me the heavy displeasure of God. At length my religious sense of duty got the victory, and on Saturday morning, I for the first time in my life, addressed my Creator in the presence of fellow-beings.

I was so engrossed by my own feelings in this affair, that it had not occurred to me that I might draw upon myself the displeasure of the village. It had not even suggested itself to me, that what was done in school was known abroad. I returned to my lodgings at noon, happy in the triumph I had gained over myself. I was hardly seated, when a gentleman entered, who was introduced to me as Mr. Reynolds, the minister of the parish. He saluted me coldly, and after a momentary pause, began the conversation by saying, with some sternness, "Young man, I understand that you do not pray in your school.—The duty never was neglected before in this town; and if you are not sensible enough of its importance to attend to it, you are unfit for the place. How can we expect a blessing on our children, if God be not remembered in their instructions; and how can he be fit to teach who will not seek wisdom from above."—This unexpected address confounded me; and after all that I had suffered in my mind, was more than I could sustain. I burst into tears, and as well as I was able, stated the exact truth. Mr. Reynolds was not a man to appreciate the diffidence which had caused my error, and he rebuked me for yielding to it. He expressed his satisfaction, however, that I had conquered it. "I have heard of your father," said he, "though I do not know him personally. I am not solicitous for the acquaintance of those who are not perfectly sound in their views; and I am not surprised that the religious faith he has brought you up in, is too weak to overcome your fear of the world. Nothing but the genuine gospel can subdue that false pride of the natural heart. But I trust you will learn better. God has sent you here at a propitious season for the interests of your soul, and I do not doubt you will find it blessed to you. There is a powerful work of grace going on amongst us.—The Holy Spirit is evidently in the midst, and there is a great rattling among the dry bones.—Our meetings are frequent, full, and solemn.—You must attend them, of course, as many as you can, and you will see such operations of Divine power as are wonderful to behold."

Much more, and more earnestly he talked on this topic, and at length pressed me with close and trying questions, respecting my own religious opinions and experience; and drew from me a minute account of many negligences and failures, which he represented to me as glaring and dangerous defects. My conscience was a tender one, and easily joined in accusations against myself. I had a great horror of displaying myself to greater advantage than the truth, and concealed almost every thing in my religious character which he would have approved. I could not bring myself to speak of those secret exercises of my spirit, which I accounted sacred to the inspection of heaven.—Mr. Reynolds argued warmly, and warned me earnestly. His tone of expostulation was powerful in itself, as well as new to me. I felt it to my heart's core. My timid spirit shrunk and trembled. He left me in a state of amazement and anxiety, which robbed me of the perfect possession of my faculties for the remainder of the day.

In the afternoon, when, of course, I was unengaged, several friends of my host called in, who were interested in the religious state of the village, and made it the subject of their conversation. They talked of the meetings which had been held, of the cases of those who had been affected, and described at length the situation and exercises of some of the converts. A wholly novel scene was thus unveiled to me. I saw religion and religious feelings presented in a new light. And the eagerness with which the matter was discussed, the breathless curiosity and sympathy expressed in the eye, the flushed cheek, and the impatient attitudes of speakers and listeners, were calculated to make a deep impression upon a novice like myself.—The comparison of this exhibition with what I had always seen, and reverenced, and loved as true religion, distressed me. And I could gain no peace after many hours of anxious thinking, but by remembering that longer observation would teach me what was right, and that it was my duty to wait patiently. I gave myself, therefore, to the reading of the scriptures, and at length laid myself down calmly to await the opening of the sabbath-day.

On this occasion, and on thousands since, I have derived peace from prayer, when every thing else conspired to vex and distress me. A proof of itself, that a devout spirit is the essence of true religion; and that he who has this, cannot be lost to God, or be a stranger to his favour, however he may err in controverted truths.

For the Christian Register.

Mr. Reed—"INQUIRER," in your last paper, requests a solution of the apparent opposition of the practice of the apostles to the command of the Saviour, who, in Mathew xxviii. 19, (not 9,) said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," inasmuch as he thinks they invariably baptized in the name of Jesus Christ alone.

Your correspondent adduces four instances, being all "in which it is expressly mentioned in whose name the ordinance was administered," wherein the apostles seemed to have baptized in the name of Jesus.

Now, there does not appear to me to be any but an *apparent* difficulty in reconciling what is related of the practice of the apostles with the injunction of their divine master. The command is simple, unqualified, and peremptory.—The apostles are to baptize all nations in the name, that is, into a belief of, the Father, the Son, and the Holy Spirit.

The reconciliation may be shown, I conceive, in two ways. First, by the supposition that the command of our Saviour was not a form for the administration of the rite, but a direction that the converted should be inducted into a knowledge and belief of the Father, his Son, and the Holy Spirit; or, second, by showing that if Jesus prescribed a particular form, the passages referred to by *Inquirer* do not prove any discordance between the practice of the apostles and the form.

All Christian churches have, doubtless, used the text as a form in administering the ordinance of baptism, but this does not prove that it was intended for one. Almost all churches, too, have considered that the text afforded proof of the trinity, but this notion has been sufficiently refuted. Was it intended then as a form? I think it was not. The essence of the command was, that the disciples should teach all nations, and declare the truths of the christian religion to mankind. The introduction of the term "baptizing" is parenthetical. It was, as is well known, the practice of the Jews, to baptize converts to Judaism, as evidence of their being adopted into the Jewish nation. The meaning, then, of Jesus' last direction to his apostles was, I humbly conceive—publish the great truths of my mission far and wide, to heathens as well as Jews, instructing them in the knowledge of God, my Father; in a belief of me as his Son and Messenger; and in the holy spirit, the miraculous agent by which you will exercise your office; administering to your converts the rite of baptism, as evidence of their initiation. Archdeacon Blackburne renders the text, "Go ye, therefore, and disciple all nations, (baptizing them,) into the name of the Father, and of the Son, and of the Holy Ghost." We are not informed that the apostles ever used the words as a form of baptism, as we may presume they would always have done, and that it would have been related, if they had understood the direction of their master that his words should have been thus used by them.

But, supposing the text to be a baptismal form, the practice of the apostles did not, I conceive, in the texts quoted by your correspondent, show any departure from the injunction.—Let us examine them. Acts ii. 38—*Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ.* This is is an invitation to repent and be baptized, not the administration of the rite. It may mean, be baptized, in the name, or by the command of Jesus Christ; or the apostle may have exhorted the Jews to be baptized into the name of Jesus, intending when he should administer the ordinance, to use the form enjoined by the Saviour. Using only the name of Jesus Christ in his exhortation, does not, of course, imply that he actually baptized into his name alone.

Acts viii. 16, is a parenthesis. The historian is relating that Peter and John prayed for the converts in Samaria that they might receive the Holy Ghost, and says, ("*for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus.*") The fact of their having been baptized is what is intended here probably, and not the circumstances attending it, and the precise mode in which the rite was administered.

Acts x. 48—*And he* (Peter) *commanded them to be baptized in the name of the Lord.* This may mean, "In the name of the Lord, he commanded them to be baptized;" or it may be explained in the manner of the first text above.

Acts xix. 5—*When they heard this, they were baptized in the name of the Lord Jesus.* This does not prove that they were not also baptized in the name of the Father, &c. Paul preached—John declared unto the people that they should believe on him which should come after him, that is, on Christ Jesus. "When they heard this," says the writer of the Acts, "they *were* baptized in the name of the Lord Jesus." That is, the people did what John the Baptist had enjoined upon them to do, before the command of Jesus, respecting baptizing, was given; they *believed* in Jesus, and testified their belief by being baptized by Paul.

Although it has, as I apprehend, been made clear that the texts in seeming opposition to the injunction of the Saviour, are reconcileable to it, yet I am clearly of opinion that Christ did not prescribe them as a form of baptism. He prescribed no forms of language. He inculcated the spirit only of his religion. He did not even require the Lord's prayer to be used as he gave it: *after this manner* pray ye, said he.

I doubt the obligation of using the form that has been used to this late period, as I do not think it was intended for the observance of ministers in all ages, if at all. In the early age of christianity, it was necessary to require converts to believe in the miraculous agency of the Holy Spirit when initiated into this religion. The age of miracles is past. Unitarians, at least, do not believe in them. Baptism, at this day, means an adoption into the church of Christ: Parents offer or dedicate their little ones as members of his church; initiate them as his disciples. They are baptized into the name of Jesus, into a belief of his religion, into membership with his church. "Being baptized into the name of any *person*," says Sparks, "is the same thing as being baptized into the doctrines of that person, or into the person himself; and to be baptized into the name of a *thing*, is the same as being baptized into the thing itself." "To be baptized into the name of any person," says Schleusner, "signifies to profess, by the rite of baptism, a determination to be devoted to his doctrines, his authority, and his institutions."—*See Sparks' Letters on the Episcopal Church; Lett. IV.*

FOR THE CHRISTIAN REGISTER.

MR. REED—As a short reply to "INQUIRER," in your paper, No. 26, it may be proper to quote the words of William Dell, formerly Master of Gonville and Caius College, in Cambridge.—In speaking of Matt. xxviii. 19, he says—"Note, that he saith not here *baptizan-*

tes autous en to onomati in the name, but *eis to onoma*, into the name of the Father, &c. and by the name of God, is meant the power and virtue of God, or God himself as Mark xvi. Christ saith, "In my name they shall cast out devils;" that is, in my power and virtue; so that the sense lies thus, "Teach the nations, and baptize them into the name, &c.—"Neither can this place be understood of a form of words, which the apostles and their successors should use in baptizing, as most men have thought and taught, seeing no place of scripture can be named wherein the apostles, in baptizing, used this form of words, saying, "I baptize thee in the name of the Father, Son, and Spirit," which they had undoubtedly done, if Christ had commanded it as an absolute form.—And because many will presently be ready to be enraged at this assertion, I will a little cool their heat with what Zuinglius saith of this place, "Christus Jesus (saith he) baptismi formulam, quo uteremur, his verbis non instituit, quemadmodum theoligi hactenus falsa tradiderunt"—*Zuin. lib. de Bapt. p* 56, *tom.* 2, *oper.* —that is, "Jesus Christ did not in these words institute a form of baptism, which we should use, as divines have hitherto falsely taught."

S. PETER.

RAM MOHUN ROY.

We have lately had the gratification of seeing an elegant miniature engraving of this celebrated Hindoo reformer. It was sent by him, and was accompanied by an excellent letter, to a gentleman of this city, who has lately visited Calcutta, and who became acquainted with him there. He also forwarded to the same gentleman a number of interesting pamphlets, with the perusal of which we have been politely favoured. One of these pamphlets is Dr. Channing's Sermon at the ordination of Mr. Sparks, which has been re-published at the Unitarian press in Calcutta. There are also three different numbers of a "Brahmunical Magazine," called the "Missionary and the Brahmun."

They are published in Bengalee, with an English translation on every adjoining page. We understand that this work is conducted by a number of learned Hindoos, whose object is to illustrate their own sacred books, and to defend their religion, so far as it may be defended, against the endeavours of the missionaries to overthrow it. Another pamphlet is a work by Ram Mohun Roy, entitled "Brief Remarks regarding Modern Encroachments on the Ancient Rights of Females, according to the Hindoo Law of Inheritance." This book seems to have been published by Ram Mohun Roy, with the benevolent purpose of preparing the way for the restoration of females to their ancient rights of property, and thus for the prevention of these acts of suicide in widows, which he says often result from the miserable distress and poverty in which they are frequently destined to live if they survive their husbands.

RELIGIOUS INTELLIGENCE.

Extracts from the Appendix to the last Report of the American Education Society.

A Theological and Literary Seminary is contemplated, on the Connecticut Reserve, in the state of Ohio. The Presbyteries of Grand River Portage, which include nearly all the ministers, on the Reserve, in joint meeting, on the 1st of May, 1822, received and accepted the report of a committee, previously appointed, in favour of establishing the contemplated Seminary on the foundation of the charter of the Erie Literary Society, which has ample powers, and which has an academy already founded upon it, and in successful operation at Burton. This academy, and the one at Tallmadge, on the south border of the reserve, and near the centre, east and west, are the only chartered literary institutions in New-Connecticut, although there is now a population of 60,000, principally emigrants from New-England and New-York, inhabiting a territory as large as Connecticut, which is fertile and healthy, and capable of supporting a population as dense as that of Massachusetts, and which has increased in some counties four fold in ten years. This population has all the habits and feelings and wishes of those from whom they are descended, on the subject of education and religion. Already, though the country has been settled but twenty years, more than 70 churches are organized. But it is painful to add that there are 51 more churches than pastors, and that there is but one candidate in the Reserve, while some of the churches have been waiting in vain six or eight years to obtain the stated privileges of christian churches.

In our last we introduced a short article from the *N. Y. Commercial Advertiser*, headed "*The Pope in Pennsylvania.*" The following article will show the further progress of this business.

PRESENTMENT of the POPE, by the Grand Jury of Philadelphia.

"They present as an extraordinary act of arrogance, impropriety, and presumption, a recent attempt of Pope Pius the 7th, so called, to interfere in the religious rights and temporal concerns of our county. Considering that the constitution having guaranteed to every man, the invaluable and natural right of conscience, every congregation possesses an inherent power to choose its own clergy, and to mete to them such compensations as may be expedient, and agreed upon between them; any attempt to bias, or control that right, is, therefore, highly censurable, more especially in any foreign power, prince, or state.—To this inquest, this proceeding appears more particularly to require reprehension, as a first attempt at encroachment on any right, should always be promptly repelled; and inasmuch as this act cannot reasonably be imputed to ignorance of our free and liberal institutions, well known to be guarded by the sovereignty of constitutions and laws, framed and enacted by the representatives of a free and independent people, disdaining all foreign interference and jurisdiction."

The American Bible Society have a building in New-York, recently erected, fifty by thirty feet, and a projection back thirty by seventy.—There are rooms for the accommodation of the keeper and his family; one large room for the use of the agent; two smaller rooms for the secretaries and committees; a depository, which will hold nearly sixty thousand bibles and testaments; four rooms for the book-binders; the whole of the fourth story for the printing-presses; of which there are twelve, six entirely devoted to the society, and six occasionally. The building has been erected and completed since last spring; at the expense, including the ground, of more than twenty thousand dollars. Part of the money was raised by subscription, principally in the city, and part by loan, which it is expected will be paid in the same way. Nothing is to be given from the ordinary funds of the society.

Christian Mirror.

DOMESTIC AND FOREIGN.

Steam Boats.—The first Steam Boat employed in trade on the Missisippi was built at Pittsburg, in 1812, and was enrolled and licensed at the Port of New-Orleans in 1813. Since that time there have been eighty-nine different boats enrolled at New-Orleans. Twenty-three of these boats have been lost.

The Legislature of Maine have passed a law for dividing the State into seven districts, for the choice of Representatives in Congress.—The election for members of the next Congress, is to take place on the 1st Monday in April next. The elections after that are to be held in September. *D. Adv.*

The squadron under the command of Com. Porter, at Norfolk, is expected to sail about this time, for the West-Indies, for the suppression of piracy in those seas.

The Legislature of this Commonwealth terminated its winter session on Tuesday evening, after a session of precisely six weeks. The following is a continuation of the heads of acts passed during the session, the whole number being 88

A Bill to incorporate the First Congregational Society in the town of Windsor.

—— to incorporate the Berkshire Medical Institution.

—— to establish the Bridge between the towns of Scituate and Cohasset, next above the Gulf Mill Dam, so called.

—— to incorporate the Columbian Charitable Society of Shipwrights and Caulkers of Boston and Charlestown.

—— to establish the Taunton Manufacturing Company.

A Bill to incorporate the Salisbury Woollen Manufacturing Company.

—— to incorporate the Proprietors of the Brighton School Fund.

—— respecting Law Libraries.

—— to authorise the Mayor and Aldermen of the city of Boston to increase the number of Engine Men, in certain cases.

An Act to enlarge the jurisdiction of the Court of Common Pleas in, and for the county of Nantucket.

—— to incorporate the Salisbury Woollen Manufacturing Company.

—— to incorporate the President, Directors & Company of the Exchange Bank.

—— to prevent the destruction of the fish called Pickerel or Pike, in the ponds in the towns of Braintree, Canton, and Randolph, in the county of Norfolk.

An Act concerning the House of Industry in the city of Boston.

—— to incorporate the members of the Protestant Episcopal Society of St. Luke's Church, in the town of Lanesborough.

—— to incorporate the Hampshire and Hampden Canal Company.

—— to prevent the destruction of fish in the Hoosick River, within the towns of Williamstown and Adams.

LITERARY.

The following statement relative to O'Meara's "Voice from St. Helena," is taken from a Paris paper.

To the editor of the Constitutionnel.

SIR——Finding that two volumes entitled "*L'Echo de St. Helene*," have lately been published, the writer of which seems to have invoked my testimony to their authenticity, I feel it due to the memory of Napoleon, to France, and, I will say, to Europe, to decluare that I am a perfect stranger to the contents of the publication, and that I have not heard the conversation, which the author states himself to have had, with the illustrious prisoner of St. Helena.

(Signed) Count BERTRAND.

The publisher of Lord Byron's last Poem, a *Vision of Judgment*, has been indicted for publishing that work, as blasphemous.

THEOLOGICAL ESSAYS.

The first number has just been published in this town, of a collection of essays and disquisitions on various subjects in Theology, selected from the writings of the most eminent divines, by the Rev. Mr. Sparks of Baltimore.—The work is very handsomely printed in half volumes of a 12mo form, one of which is to be published quarterly, making two volumes a year. The object of the publication is to place within the reach of the general inquirer, some of the most valuable articles in Theology which are now excluded from extensive use, by being embodied in voluminous works, or from not having been recently published, and recommended to the attention of the reader. The editor, in his prospectus, has enumerated the works of a great number of men, eminent for their talents and learning, which have never been published in this country, and cannot be procured but at a great expense, but which might be read with great advantage by christians of every mode of faith. It cannot be doubted, that a judicious selection of the most approved Tracts from the works of men, who, by their writings have shed a lustre over the age in which they lived, is likely to render a better service to the cause of christianity, than a large proportion of the theological publications of the present day, which are made almost exclusively to engage the attention of the reading public. The editor proposes to prefix to each piece, which shall require it, a short biographical and explanatory notice, and to add occasionally a note where it is wanted for illustration.

In the number already published, the duty of the editor, both in the selection of articles, and in the prefatory notices, has been very successfully performed. The number is made up of a Discourse on Fundamental Articles in Religion, by John Alphonsus Turretin, and several short Essays, by Firmin Abanzit, which are accompanied with short biographical notices by the editor. We understand that this publication has already received very flattering encouragement, and we cannot doubt that it will be of very extensive utility. We are happy to see it printed, notwithstanding its moderate price, in a style which will make it a fit companion for the neatest productions of the English press.—*D. Adv.*

We have intended, for some time past, to take notice of the valuable law books which have issued from the press of George Lamson, of Exeter. We have now before us *Caldwell on Arbitration*, *Montague on Lien*, and *Hammond on Parties to Actions*—three valuable treatises recently published in England, and which have been republished by Mr. Lamson in a style of elegance which does much credit to his press, and with a degree of correctness never surpassed in this country.—*Ports. Jour.*

Peveril of the Peak, by the author of Waverly, Sir *Walter Scott*, is on its way to this country, having been published in Great Britian early in Dec.

Latest from Europe.—London papers to Dec. 30, and those of Liverpool to Jan. 1st, have been received by the way of New-York. The Congress of Verona had broken up, and the members returned home. No official accounts of the general proceedings of the Congress have been published. Something, however, of the dispositions of the Congress in relation to the state of things in Spain, has been made known by a despatch from the French government to its minister at Madrid. This, however, is not of so decided and high a tone as some of the French ministry wished, or as they had induced the Congress to sanction. In consequence of the preference given by the king to this despatch, rather than to the one the form of which was submitted to the council of ministers by the Duke of Montmorency, and which was less mild, the Duke tendered his resignation of the ministry of foreign affairs. M. Villele was charged *ad interim* with the duties of this office.

We are told that diplomatic notes have been addressed by the governments of Austria, Russia, and Prussia to the Spanish government, on the same subject, and probably of the same import as that from the government of France to its minister—the purport of which is, that France is united with its allies in the firm resolution to repel, by every means, revolutionary principles and movements.

We hear nothing of England in these measures, and we are persuaded that the governments who are interfering with the affairs of Spain will eventually regret that they had not held their peace. A reform of the governments of Europe must take place, sooner or later; and the more the revolutionary disposition is restrained for the present, with an equally greater violence will it burst forth at another, and probably no distant period.

It is hinted in different foreign papers that Russia has designs upon Turkey, and that England is desirous to defeat them. It is also stated that as soon as Mr. Canning learnt the dispositions of the Congress of Verona, in relation to Turkey, he immediately sent off a courier to Verona with despatches requiring Lord Strangford to repair immediately to Constantinople, and declare to the Porte that the Greeks must be rendered independent, or that England must immediately take them under her protection.

Extract of a letter from London, Nov. 23, 1822.

"A great object of curiosity is now preparing on the Thames—a new *steam vessel*, intended for Calcutta. Her engine and boiler occupies only one fifth part of the usual space—her furnace, consuming its own smoke, will perform with one bushel, what formerly took one chaldron of coals: her boiler is constructed to return its own steam without one particle escaping, so that, once filled, it is enough for the voyage, which it is calculated she will perform in 36 or 40 days. The invention is American—PERKINS is the man, who does honour to his country. In two months time, this vessel will sail (or go) for Calcutta.

GLASGOW UNIVERSITY.

At the late election of a Lord Rector for this University, Sir Walter Scott and Sir James Mackintosh were candidates, and the latter was elected. On this occasion, Mr. Jeffrey, the former Rector, addressed the students, and, from the following remarks, it is almost certain that Sir Walter is the author of the celebrated Waverly Novels.

"Sir Walter Scott, though he has been the unsuccessful candidate on this occasion, still he must, from the great combination of talent which a kind providence has graciously endowed him with, command your esteem and respect. He is in a wonderful degree possessed of talents of a very rare kind, and these talents have not been allowed to lie dormant, having been employed for many years in affording amusement and instruction to the whole of this nation. Sir Walter Scott is a man possessed of a most fruitful imagination, a man of most extraordinary genius, a man who is master of almost every subject, and looks into human character, and paints what he there discovers in colours the most beautiful, and language the most sublime. In short, he is a man who combines in himself so many rare qualities, and so much erudition, that he has raised himself to a pinnacle of glory unequalled in this, or I may say, in any other age. Sir James Mackintosh, on the other hand, is a man possessed of talents, though of a very different kind from those of his competitor; but, at the same time, talents very seldom to be met with."

SUMMARY.

Maine Penitentiary.—A bill providing for the erection of a State Prison in the town of Thomaston, and for organizing and governing the establishment, has pased to be enacted. The work to be commenced the ensuing season, and a sum not exceeding $30,000 is appropriated for the purpose. *Gaz.*

American Iron.—The Bennington (Vt.) Gazette states that the extensive establishment for the manufacture of iron is now in successful operation, and that the iron is pronounced by competent judges to be equal, if not superior to any iron made in the United States.

At the February term of the Municipal Court of this city, five men were sentenced to three years, and three to two years hard labour in the State Prison.

One, only, of the persons wounded by the late explosion of the Powder Mill on the Brandywine, has survived. The number of deaths occasioned by the event was twelve.

The *Pantheon* at Athens has lately been pulled down by the Turks, for the sake of the lead employed in the junction of the stones.

By the politeness of a friend at Washington, we have received a copy of the Gazette of the 30th ult. containing the *Second Annual Report of the Baltimore Unitarian Book Society.* It is a highly interesting report, and we had intended inserting it this week, but finding since that it makes part of the Feb. number of the Unitarian Miscellany, we defer it till the subscribers in this vicinity have received their numbers.

MARRIED,

In this city, Mr. William Hersey to Miss Harriet Boynton Plummer.

Mr. Henry Herrick to Mrs. Lydia Dodge.

Mr. George Parker to Miss Nancy Wheeler.

Mr. Samuel Hayward to Miss Mary Ann Ingersoll, all of this city,

In Wiscasset, Capt. Patrick Lenox, of Newcastle to Mrs. Rhoda H. Stevens.

In Salem, M. William Richardson, to Mrs. Priscilla Durand.

DIED,

In this city, Mrs. Abigail Alcock, aged 60.—Mrs. Hannah, wife of Mr. Thomas Burdine, aged 67.—William Underwood, aged 25.—Miss Mary Boyle, aged 26.—Eunice Cullan, aged 52.—Mrs. Emma Story, aged 38.—Mrs. Chloe Sprague, aged 68.—John B. Worcester, aged 7, son of Mr. Alpheus W.—Miss Julia Ann Davis, daughter of Daniel Davis, Esq. Solicitor General, aged 22.—Miss Elizabeth C. Stickney, aged 35, a native of Massachusetts.—Miss Sarah Holmes, late of Poland, Me. aged 46.—Mr. Daniel Oliver, aged 59.

In Dorchester, on Monday, Edward Robinson, Esq. aged 64.

In Lynn Mr. Thomas Cheever, aged 90.

In Bethlehem, (Penn.) Rev. John Heckewelder, aged 80.

In Cheshire, (Con.) the Rev. Roger Hitchcock, pastor of the first Congregational Church in that town, aged 56.

In Trieste, M. Herschell, the celebrated Jew broker. He has left between 11 and 12 millions of francs to his son.

In Brighton, Mr. Charles Shed, aged 30; formerly of Portland.

In Raleigh (N. C.) Wm. E. Roberts, Esq.

In Gloucester, (Va.) Mrs. Susan Dean, wife of Dr. Caius D. formerly of Taunton.

In Pomfret, (Conn.) Dea. Caleb Hayward, aged XCI.

In Lebanon, (Me.) Mr. Richard Cowell, aged XCV.

In Cranston, (R. I.) Mr. Joshua Turner, aged XCIX.

In Washington, (N. C.) on the 15th Dec. Mr. Charles Cushing, aged 25; formerly of Hanson, (Mass.)

At Manilla, in August last, Mr. Thomas Apthorp, aged 24, son of John T. Apthorp, Esq. of this city.

In Georgetown, (S. C.) Rev. Asa Blair, in the 38th year of his age, pastor of the Congregational church in Kent, (Con.)

MR. SULLIVAN'S ADDRESS.

PUBLISHED by Subscription, and for sale at this office, and also at Cummings & Hilliard's, an ADDRESS *delivered at the Seventh Anniversary of the Massachusetts Peace Society*, Dec. 5, 1822. By Hon. RICHARD SULLIVAN. Feb. 14.

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has just been published by John Prentiss, Esq. Keene, (N. H.) and is now for sale at this office—price 75 cts. per doz. $5 per hundred. Feb. 14.

WANTED, to complete a set, the CHRISTIAN DISCIPLE for September and October, 1820, and for May and June, 1821. Any person having either of these numbers, and willing to part with them, may find a purchaser, or may *give* them if he pleases, at this office. Jan. 31.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

FOR SALE at this office—*price* $1,25 *per dozen* 12 1-2 *cents single*, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes.

POETRY.

THE PIRATE.

THE wave is resting on the sea,
Or only ripples into smiles,
That curl and twinkle silently
Around the cocoa-tufted isles;
Beneath the Moro's frowning walls,
The faintest chime of ocean falls,
As if the rolling tempest-swell,
Subdu'd by moon-light's magic spell,
Were murmuring its last farewell;
And now the distant breath of flutes,
Or tinkling of the light guitars,
The mellow sound of love, that suits
The silent winds and drowsy stars,
When each discordant note is still,
And all the hum of day at rest,
And tender tones more inly thrill
The yet unstain'd and virgin breast—
These sounds that tell the heart's devotion,
Come floating upward from the ocean,
As skimming through the flaky foam,
The light canoes are calmly driven
By winds, that send them to their home
So soft, they seem the gales of heaven.

But yet the reckless pirate keeps
His tiger-watch, while nature sleeps,
And in his thirsting hope, unsheathes
The sword, that glares with sullen flame;
With firm set teeth he sternly breathes
His curses on each better name:
Careless he stands, prepar'd to strike
Friend, stranger, foe, for gain, alike;
As wolves, who gather in the wood,
And lurk till chance their prey has given,
Then, burning in their thirst for blood,
With fiend-like yells are madly driven:
So cowers the pirate in his cave,
Till far away the snowy sail
Moves calmly o'er the mirror'd wave,
And flutters in the dying gale;
Then, with a demon swell of heart,
He hurries from the guilty shore,
And, stealing on it like a dart,
He dies that snowy sail in gore.

PERCIVAL.

MISCELLANY.

HINTS ON EARLY EDUCATION.

Fearfulness and Fortitude.

"Fortitude is not only essential as a christian virtue in itself, but as a guard to every other virtue.

LOCKE.

Although by securing our children from useless fears and alarming impressions, we gain the first step toward the cultivation of courage and fortitude, yet this alone is not sufficient.—If we would insure the attainment of these excellent endowments, it will be necessary to infuse into our system of education a certain portion of resolution and hardihood. We must bear in mind that we have to train up those intrusted to us, not for a life of rewards, ease, and pleasure, but for a world, in which they will meet with pain, sickness, danger, and sorrow. That we are bringing them up, not only to be useful in the various engagements of this life; but chiefly to carry on that great work, the salvation of their souls, in which fortitude and self-denial are essential!

Although we cannot be too careful to promote the happiness of children, an object surely too often neglected in education; yet do we not defeat our purpose in proportion as we unfit them for the life upon which they are entering by too tender and enervating a system? By so doing, we increase their sensibility to pain, whilst we add nothing to their sources of true enjoyment. It is the path of wisdom to steer between opposite evils, avoiding on the one hand, every appearance of unkindness, or a want of feeling and sympathy—on the other, a fostering to excess an over-indulgence—a morbid anxiety and sensibility. "We should distinguish between the wants of nature and caprice;" bringing up our children as little dependent as possible, upon bodily indulgence and luxuries; accustoming them to the plainest food—to hard beds—airy rooms, and, as far as their constitutions will allow of it, to hardy habits. That tendency to self-indulgence, daintiness, and waste, so often to be observed in those who are living in the midst of affluence, is to be carefully repressed in early life. Something, perhaps, may be done toward this important end by positive restraints; but how much more effectually shall we accomplish our purpose, if we can form such habits and establish such principles, as will lead children to deny themselves! Nor will it be difficult to represent to them that a lavish and intemperate use of the gifts of our heavenly Father is a species of ingratitude to him, and of injustice to those of our fellow-creatures who need the blessings so abundantly bestowed upon us.

We should endeavour to furnish children with a shield against the lesser pains—the daily portion of vexation and disappointment, from which even the happiest childhood is not exempt, and thus to prepare them for the more serious trials of advanced life. We must beware of giving heed to the language of murmuring or discontent, "cheering but not bemoaning them" under their little misfortunes, and especially discouraging the habit of crying and fretting on every slight accident, and passing pain; for such a habit induces effeminacy of character, and the self-government, required to suppress complaints and tears, is strengthening to the mind, and calculated to lead on, by lesser victories, to nobler efforts hereafter.

When children are sick, or in pain, whilst doing our utmost to relieve, to solace, and to divert them, it is yet necessary, *for their sakes*, hard as it may be to ourselves, to mingle resolution with our tenderness—for if, by an excess of indulgence, by too great a display of sympathy, we weaken the mind or spoil the temper, in that proportion we add to their sufferings; and I believe it will generally be found, as I was convinced myself by the painful experience of many months, that some discipline, *combined with the tenderest attentions*, is as necessary for the comfort of children in sickness, as in health. It is, also, of importance early to encourage them to submit with resolution to the necessary infliction of painful remedies, and to think lightly of them, as tooth-drawing, taking medicine, and using other means which often form a considerable part of the trial of sickness.

In bringing up children at home, care is required that they should not imbibe a sense of self-importance, and personal superiority.—In domestic families, secluded from general society, this is by no means an unfrequent evil.—The little ones, being in fact, the primary object to their parents, imperceptibly catch the feeling, and are discomposed when put out of their own way, or thrown into the back ground; whereas an important branch of the hardihood of mind, so much to be desired in children, is that self-subjection, which induces a readiness "to take the lowest place," and to yield their own inclinations for the accommodation of their superiors. The hourly exercise of self-denial, and the necessity of considering the interests of others, which arise from living in a community, greatly promote this invaluable temper; and if all education require "sound wisdom and discretion," a double portion is needed with a single child.

We shall succeed in the early cultivation of fortitude and patience, chiefly by influence, and the careful formation of habits. There are certain principles, however, relating to the subjects before us, not to be prematurely brought forward, but ever to be kept in view; thoroughly to be established in our own minds, and strongly impressed upon those of our children, as their powers strengthen, and opportunities offer. These are the principles of overcoming self, of struggling against natural infirmities, of enduring present pain, for the sake of future good, and, still more, of humble submission to the will of God, receiving, as from the hand of a gracious father, not only our many comforts and blessings, but the portion of sorrow and disappointment which he sees meet to dispense to us for our good. When inculcating principles, we shall find it a great assistance with children, to enforce them by examples, and to engage the feelings and imagination by interesting narratives, which may illustrate our instructions, and elevate the mind. Such, on the subject before us, are the stories in "Evenings at Home," on "True Heroism," and "Perseverance against Fortune,"—many parts of "Sanford and Merton," and of "True Stories for Children"—selections from the lives of eminent men; as of Howard, &c.—From profane history; as the accounts of Regulus, of the citizens of Calais, &c. From the characters of Scripture; as Abraham's and Eli's submission, Stephen's martyrdom, and, above all, from the life and death of Him, who set us a perfect "example that we should follow his steps," whose history is indeed too sacred to be rendered common, but must be imparted to children as they are able to relish and to enter into it.

I would venture to remind those engaged in the work of education, of the necessity of practising themselves that fortitude and patience, which they are desirous of cultivating in their young charges. A mother, especially, and in her feelings an affectionate nurse will closely participate, is vulnerable at so many points—the objects of her tenderest affections are exposed to so many diseases, so many hazards, that she may become the prey to endless fears, equally painful to herself, and injurious to her children, without the habitual exercise of self-government and principle—a principle founded on the conviction, that it is not in ourselves to preserve life and health; that with all our care and vigilance, it is comparatively little we can do, and that, after taking every reasonable precaution, our only lasting resource is to commit ourselves, and those nearest to us, to Him "in whom we live and move, and have our being;" who hath numbered the very hairs of our head, and who suffereth not even a sparrow to fall to the ground without him. It is not sufficient barely to acknowledge these divine truths; they must be "inwardly digested," and formed into practical principles to enable a tender parent to prepare her children for "the warfare of life," and to meet with composure and submission, the vicissitudes and anxieties necessarily attendant on bringing up a family. Nor is the utter fruitlessness of excessive care to be forgotten; such care, by enervating the mind, and weakening the body, altogether defeats its own end, making way for the very evils it would guard against; and, what is more pitiable than the state of that child, who, having imbibed his mother's sensations, lives a prey to the continual dread of the common casualties of life?

It may be well here to add a particular caution to nurses, who are too often inclined in times of sickness and solicitude, to give way to their own feelings, and thus to unfit themselves for rendering the help and support so much needed by the mother, as well as by their little patients. A tearful or melancholy countenance has in itself a depressing effect, and a steady cheerful temper of mind is almost as important a requisite in a nurse as tenderness and affection. Some minds are naturally endowed with such a portion of fortitude, as enables them to meet with comparative ease, the roughness and trials of life; but with most of us so invaluable an attainment is to be acquired only by diligent cultivation; by little and little, by many efforts and daily practice, by previous preparation and habit of mind, rather than by a sudden effort at the moment of trial. It is a remark of no small moment, that "health should be the preparation for sickness, and prosperity for adversity." We should labour, therefore, to acquire an habitual composure, self-possession, and presence of mind, and, as far as possible, to impart the same to our children; to be always quiet, quick in applying the necessary remedies, not yielding to sudden alarms and agitations; never indulging in the injurious habit of screaming or uttering exclamations on the various accidents of a nursery; nor urging as a plea for such failures, *a weakness of nerves*. This, in the present day, is often brought forward as a cover for infirmities, which are rather to be condemned, and resolutely overcome, than palliated or indulged.

It is desirable for parents, and those intrusted with the care of children, to instruct themselves in the best method of proceeding, under the sudden diseases and dangers to which children are the most liable, as convulsions, choking, wounds, profuse bleeding, accidents from fire, water,* &c.

*See Dr. Aikin's chapter on Presence of Mind, in his Evenings at Home.

EMINENT PERSONS.

From Aubrey's Lives, recently printed from the originals in the Bodleian and Ashmolean Libraries, Oxford.

WALLER,

One of the first reformers of our English language and poetry. When he was a briske young sparke, and studyed poetry, "methought," says he, "I never saw a good copy of English verses; they all want smoothnesse; then I begun to essay." I have heard him say that he cannot versify when he will; but when the fit comes upon him he does it easily. His intellectuals are very good yet, (1680;) but he grows feeble. He is somewhat above a middle stature, thin body, not at all robust; fine thin skin, his hayre frized, of a brownish colour: full eie popping out and working; oval faced, his forehead high and full of wrinkles; his head but small, braine very hott, and apt to be collerique. He writes a lamentable hand, as bad as the scratching of a hen.

HOBBES,

In his old age, was very bald, yet within dore he used to study and sit bare-headed, and sayd he never took coid in his head; but that the greatest trouble was to keepe off the flies from pitching on his baldness. His head was of a mallet forme, approved by the physiologers, his face not very great, ample forehead, yellowish red whiskers, which naturally turned up; below he was shaved close, except a little tip under his lip; not but nature would have afforded him a venerable beard, but being mostly of a cheerful, pleasant humour, affected not at all austerity and gravity, and to look severe. He considered gravity, and heavinesse of countenance, not so good marks of assurance of God's favour, as a cheerful, charitable, and upright behaviour, which are better signs of religion, than the zealous maintaining of controverted doctrines.

BUTLER,

(Author of *Hudibras.*)—He died of a consumption, Sept. 25, 1680, aged 70, and was buried the 27th, according to his own appointment, in the church-yard of Covent Garden, in the north part, next the church, at the east end. His feet touch the wall. His grave, two yards from the pillaster of the dore, (by his desire,) is six foot deepe.—There were about twenty-five of his old acquaintance at his funerall; I myself being one. He was much troubled with the gowt before he died, and stirred not out of his chamber from October till Easter; was of a middle stature, strong sett, high coloured, a head of sorrell haire, a severe and sound judgment, a good fellowe. He hath often said that Waller's way of quibbling with sense, would hereafter growe as much out of fashion, and be as ridiculous as quibbling with words.

DR. JOHN WOLCOTT, *olim* PETER PINDAR.

It may be properly added to this account of former distinguished characters, that this celebrated poet and satirist, by his particular desire, was buried in a vault of the same church, close to the coffin of Butler. Dr. Walcott was of the middle size, stoutly formed. His face was broad and expressive. His eyes, though not large, exhibited great spirit, and an appearance of penetration, that seemed to study the mind, while he regarded the features of those with whom he conversed, or who attracted his notice. He was quite blind with cataracts some years before he died, and one eye suffered the operation of couching, but without success.—It was performed by Sir William Adams, and the Doctor refused to let him operate on the other.

DIALOGUE

Between Dr. Edwards, and Dr. Samuel Johnson.

Edwards.—I wish that I had continued at college.

Johnson.—Why do you wish that, sir.

Edwards.—Because I think I should have had a much easier life than mine has been. I should have been a parson, and had a good living, like Bloxam, and several others, and lived comfortably

Johnson.—Sir, the life of a parson, a conscientious clergyman, is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. I would rather have chancery suits upon my hands than the cure of souls. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.

Origin of the name of the garment called Spencer.

"At a certain time, some of the nobility and gentlemen in England being together, began to converse upon the influence of fashion. Among them was Lord Spencer; who, among other remarks, observed, that fashions could be directed according to the will of a small number of persons in high life. In confirmation of this remark, he proposed to cut off the skirts of his coat, and constantly wear it thus curtailed, assuring the company the consequence would be, that such *short coats* would soon become fashionable. It was understood by them all, that no mention should be made of Lord Spencer's design, in wearing a garment of such appearance. The trial was made—his example was immediately followed by large numbers. Hence short coats are called *Spencers*.

NEW HYMN BOOK.

CUMMINGS & HILLIARD have just received a *Collection of Psalms and Hymns for Social and Private Worship.* The second stereotype edition.

Societies will be supplied with this work at 25 cents per copy, in sheets of the 18mo size, and at 37 1-2 cts. the 12mo size. Well bound in sheep at 40 cents per copy, the 18mo size; and 56 1-4 cents the 12mo size; and proportionably in any other description of binding. Any number can be had, of either or any quality of paper that may be wished.

Extract from the Notice of this work in the Christian Disciple, No. 13.

"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced into the worship of our churches in this town and vicinity."

After some remarks upon Belknap's collection, the editors observe:—

"We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change; and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extract from the Unitarian Miscellany, No. 8, for August, 1821.

"Few scenes in life, few states of mind or of character, can be imagined, for which may not be found in this selection an appropriate Hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties. The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubt, that from all these sources, he has been judicious and discriminating in his selections. In the collection are contained more than one hundred Hymns which have never before been published in any collection in this country. On the whole, we consider the collection as possessing, in a very high degree, every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their own religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. 10.

"Nor do we know of a Hymn Book which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously, from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated. It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

Feb. 7.

PAXTON'S ILLUSTRATION.

CUMMINGS & HILLIARD have just received *Paxton's Illustration of the Holy Scriptures.*—1. From the Geography of the East. 2. From the Natural History of the East. 3. From the Customs of Ancient and Modern Nations; with Notes—by the Rev. Ira Chase, A. M.

To the whole is added, Carpenter's Introduction to the Geography of the New Testament; with several Maps. Feb. 7.

Friend of Youth.

FOR sale, at CUMMINGS & HILLIARD'S, No. 1, *Cornhill*, "THE FRIEND OF YOUTH, or a new Selection of Lessons in prose and verse, for Schools and Families, to imbue the Young with sentiments of Piety, Humanity, and Universal Benevolence. By NOAH WORCESTER, D. D.

RELIGIOUS TRACTS.

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